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S E R M O N S,

PREACHED AT

ST. PAUL's, COVENT-GARDEN,

ON

S U N D A Y, JANUARY 27th,

AND ON

S U N D A Y, FEBRUARY 3d, 1793.

By the Rev. RICHARD BULLOCK, D.D.

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TWO

S E R M O N S

LECTURED AT

ST. JAMES' CHURCH, NEW YORK

ON

THE DAY OF THE LORD

BY

JOHN W. BELLOCK, D.D.



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NEW YORK

JOHN W. BELLOCK, D.D.

LECTURED AT ST. JAMES' CHURCH, NEW YORK

ON THE DAY OF THE LORD

BY

TO THE
G E N T L E M E N
OF THE
Covent-Garden Affociation Committee.

GENTLEMEN,

IN compliance with your resolutions of the 5th instant, I lose no time in putting these Sermons into your hands. Should they have the good fortune in any degree to answer your purpose, by promoting the great object of our
affociation,

association, their intention may, perhaps,
atone with others, as they have done with
you, for their many imperfections.

I am, Gentlemen,

with unfeigned esteem,

and regard,

your faithful friend,

and servant,

RICHARD BULLOCK.

R O M A N S, X. 4.

CHRIST IS THE END OF THE LAW, FOR RIGHTEOUS-
NESS TO EVERY ONE THAT BELIEVETH.

THAT Christ has literally put an end to such inferior parts of the Jewish law, as were originally intended only, like a "schoolmaster, to bring the Jews unto *him*;" and that men may now hope to be accounted righteous, or to be justified and accepted of God through Christ, without the tedious observance of Jewish ceremonies, no believer can doubt. But Christ did in fact put an end also to the higher parts of the Jewish law, though in a very different way—not by abolition; but by consummation: and in this view the text is capable of a much larger application—it applies, in the first instance, to the law of reason, or to the great law of nature, so far as relates to man; it applies also (as I conceive) under proper

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per limitations, to all such subordinate systems of law, as are derived from that universal source; and it shall be the endeavour of the following discourse to remind all believers in Christ, “that civil obedience, or obedience “to the law and government under which they live, is “a prime duty of their religion”—a duty, for the due discharge of which they are accountable, not only to civil powers, but to God. Nor will it be unseasonable to enlarge a little on such a topic, and to shew the extensive and beneficial influence of Christ’s religion upon the interests of society, at a time when so much pains have been taken to propagate doctrines of a dangerous tendency, if not to sow seeds of sedition, in various parts of these kingdoms—at *such* a crisis, it may possibly be of some use to give a plain statement of Christian obligations in this particular; and though nothing new should be offered to your consideration, it will at least shew the reasonableness, the rectitude, and the necessity of the part we have lately taken, in publishing to the world at large our unfeigned attachment to the happy constitution of this country, and our determined resolution to support it to the utmost of our power.

THERE will be empirics in policy, as in religion; but

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we appeal to the common sense and common honesty of mankind; a very small share indeed of which valuable qualities will be sufficient to discover the folly, no less than the wickedness, of all attempts to disturb the lawful powers of any country, or to lower them in the public opinion.

THE origin of law, abstractedly considered, is to be found in the constitution of things and in the bosom of God; its object is order; its voice harmony: and surely, when we hear so much of the rights of men, we ought not to forget the terms on which men were made, nor the rights of him who made them. But the smallest degree of impartiality must allow; that one of the chief designs of Christ's religion was to regulate the conduct of life, and to lead men to heaven through the various paths of civil communion. Moral goodness (of which obedience to the law of society forms an integral part) is inculcated in the gospel, as indispensably requisite for seeing God; nay, all such virtues are there represented as the constant and unfading fruits of genuine faith.

THE peculiarities of the Mosaic dispensation originally
(B 2) designed

designed (as before observed) to terminate in Christ, were indeed effectually done away, or literally put an end to, by him ; but every part of that dispensation, derived immediately from the law of reason or of nature, was improved by Christ to a degree of perfection, perhaps the highest possible in the present state of things. His kingdom not being of this world, he did not think it proper to prescribe forms of government, or to furnish men with codes of law systematically arranged ; but having furnished the materials, he left the construction of such works to their own discretion—hence the great inequalities in civil systems. But obedience to law in general may, without any force of expression, be called a natural, no less than a civil duty ; since the nature of man evidently leads him to society ; and the nature of society as evidently requires law : nor can any instance (I believe) be produced of hordes or companies of men, however wild, savage, or barbarous, who have ever associated, altogether without law—the case seems to be impossible, and the bare supposition of it to imply little less than a contradiction in terms. Under the Christian dispensation, however, obedience to national law is become a positive and an enjoined duty of revealed religion ; it is one of the declared rights of God ; and upon this footing

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we contend; that Christ is the end of the law in every civilised country, for righteousness to those who *believe*—for to them alone does the argument apply.

WE are told, that on the close of the sixth day “God saw every thing that he had made, and behold it was very good.” The law of nature was at the creation perfect in all its parts; and it was the law of God. Of this, however, through the greatest part of the globe for many ages, men knew no more than their own reason could discover; and that law which bindeth reasonable creatures in this world, and by which they, by reason alone, perceive themselves to be bound, is what we call the law of reason: it is indeed, so far as it can go, the same with the universal law of nature; but it cannot reach beyond the sphere of *man*: still it has been able to do him great service, by directing his way towards happiness, through the medium of virtue. But man, entering into society, wanted something more; he wanted some expedients for the preservation of such society. Hence human law; which (though it must occasionally arise from temporary views) ought in no instance to clash with the law of reason, or of God; and to answer its purposes effectually, its ultimate resort must be to those sacred

sacred oracles, both for principle, and for penalty,—its *own* being much too weak. Now the law of reason itself, before the birth of Christ, was become very defective in each of these important articles. History informs us, that sin, having gained admittance into the world, lost no time in extending its dominion over the understanding as well as the hearts of man. In many instances, common sense seems to have given way before it; and upon religious subjects especially, ignorance seems to have been even courted, as the most secure shelter from conscience and from shame. We are told, that men lived, “as if there were no God in the world:” and if so; the proper principle of the law of reason being lost, no wonder if folly and falsehood usurped the places of morality and truth. Nor was this all—the law of reason was become strangely defective also in its penalty. Many heathens, nay many Jews, denied that there would be any future state of rewards and punishments; while others filled their reports of such a state, with tales too ridiculous to have any good effects on the conduct of mankind: even Moses himself had either left this important point altogether unnoticed, or purposely enveloped under veils and obscurities.

WHEN,

WHEN, by these means, the measures of ignorance and of guilt were become full, our blessed Lord appeared, as the end or consummation of the law, for righteousness to every one who believes; or that every believer in him, being obedient to the laws of reason and of God, and (so far as is allowed by them) to the law of the land in which he lives, might be accepted of God.

THE idea of law implies understanding, will, and ability in the persons to whom it is given; the utmost efficacy, therefore, of which a law for rational agents is capable, must be the right information of the understanding, a fair influence upon the will, and, if possible, some assistance in the course of obedience; all which advantages are offered to every just system of law by the gospel of Christ. *There*, the whole duty of man is established with such precision, that every one who believes, may easily become "furnished unto all good works, men's consciences bearing witness, and their thoughts accusing, or else excusing, one another." *There*, "the veil is taken away, so that we may all with open face behold the fair features of truth, and be changed into the same image." *There*, the fear of the Lord is expressly declared to be the beginning of wisdom. "Fear God, and keep his com-
mandments,

“mandments, for this is the whole duty of man,” was the advice of an antient Sage ; but in the Gospel all civil duties are very particularly reduced to this simple principle—the true fear of God. “Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God; a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.”—Such are the rules prescribed in the gospel, for the mutual intercourse of individuals, and for the general security of public societies. “To love our neighbour as ourselves,” is the christian principle of social intercourse; “to be subject not only for wrath, but for conscience sake,” is the christian principle of civil obedience. You will observe too, that true christian manners will contribute no less forcibly to the same great ends. The meek, the merciful, the pure in heart, the peace-makers, *these* are the spirits to obey the law, religious or civil, under which they live; *these* are the spirits to feel the full influence of their Saviour’s bright example, and, like him,

him, to be perfect in civil obedience, as in every other virtue.

BUT, lest the strongest principle of duty should prove too weak; the purest precepts be neglected; the brightest example fail of its due effect; our Lord, in compassion to our infirmities, made a still more powerful provision for the security and efficacy of law, by adding the greatest possible weight to its chief penalty—He brought life and immortality, resurrection and judgment, to light—He assured men, that death will not destroy their existence, but only change its circumstances of place and time; that their mortal must put on immortality, their corruptible incorruption—and then the judgment—“in the day when God shall judge the secrets of men by Jesus Christ”—when not only open deeds, and such matters as might have fallen under human cognizance, will be strictly examined; but the thoughts and counsels of their hearts will be made manifest, and an irreversible sentence passed upon them.—*These* are no longer speculations confined to the closet, or for the curious, the learned, and the wise; every true Christian is satisfied of their truth. Do we not all alike believe that Christ was raised from the grave, death having no dominion over him, death having adorned his triumph?

triumph? Do we not all alike believe, that he who raised up Jesus from the dead, will in like manner raise up us also by his power; and that when the Son of Man shall sit upon the throne of his glory, all nations are to be gathered together before him; and then his holy angels will cast the workers of iniquity into outer darkness, where shall be wailing and gnashing of teeth, while the righteous shall shine forth as the sun in the kingdom of their father?

THUS decidedly has Christ given power to law, whether civil or religious; thus effectually is he become its end and consummation, and THAT for righteousness to *those* who believe in him, for to such alone (as was promised) is this argument addressed; that being good men, good citizens, and good Christians, they may, through him, be accounted righteous, or be justified and accepted of God.

WE need not look far for proofs of the great calamities to be dreaded from the neglect, or abuse of these his gracious offers; they lie too near at hand; one of the most melancholy, perhaps, ever exhibited, is to be found in the convulsions of a neighbouring people. Abhorred be the
 3 authors

authors and perpetrators of those atrocious deeds, at the bare recital of which humanity now shudders, and the faith of future ages will recoil! But multitudes, no doubt, amongst that people have been imposed upon by fallacious reasonings, and led, step by step, to outrage the sacred rights of God, under a false idea of doing justice to the rights of men. It is charitable to make such a supposition in their favour; but it will be prudent likewise to take a warning from their example; how we "meddle with those, who are given to change;" and how we listen to any advice or insinuations inimical to public peace. "Hold fast the faith without wavering," is an excellent precept, alike applicable to religion and to law. The wise man has long ago remarked, "that the beginning of public strife is as when one letteth out water;" nothing more uncertain, than when it will stop, or what mischief it may do. On such occasions, the safest way surely is to recur to first principles; and then (according to the apostle) "to hold fast that which is good." What those first principles are has been already mentioned. But to give the argument its proper weight, take it in the words of another inspired teacher: "Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the king as supreme, or unto

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"governors,

“ governors, as unto them who are sent by him for the
 “ punishment of evil-doers, and for the praise of those who
 “ do well : as free, and not using your liberty for a cloak of
 “ maliciousness, but as the servants of God. Love the
 “ brotherhood : fear God : honour the king.” In which
 striking passage, so directly in point, the word *king* is ap-
 plicable indiscriminately to the person or persons, in
 whom the supreme authority of any nation is invested ;—
 for it was addressed to strangers of different countries, in
 many of which there was no king at that time.

WHAT has been now offered to your consideration will
 be accepted, I trust, according to its real intention, as
 a plain exposition of the true principle of obedience to the
 law under which we live, and to the religion which we
 profess. No allusion has been made to any differences of
 opinion, perhaps very honourably maintained, upon particu-
 lar questions. My endeavour has been to steer clear of
 all just offence ; but openly to justify and to recommend
 a steady allegiance to our most excellent constitution ; and
 to shew, that the best security for the rights of men, pro-
 perly understood, is a devout respect and unremitting at-
 tention to the rights of God, concerning which there can
 be no dispute. Nor let it be apprehended, that this doc-
 trine

trine may be carried too far, and attended with bad consequences. No; the world will never again hear of the justly exploded whims of passive obedience and non-resistance. Should extreme cases ever arise, which God avert! should the law of the land ever directly clash with the law of God; it will then be seen which must give way. Meanwhile, let us adhere to the strait line of duty, and by no means perplex our minds about events not likely to happen, or rather which lie at present, we hope, far beyond the regions of probability.

PSALM,

P S A L M, CXXII. 3, 4, 5.

JERUSALEM IS BUILDED AS A CITY THAT IS COMPACT TOGETHER :

WHITHER THE TRIBES GO UP, THE TRIBES OF THE LORD, UNTO THE TESTIMONY OF ISRAEL, TO GIVE THANKS UNTO THE NAME OF THE LORD :

FOR THERE ARE SET THRONES OF JUDGMENT : THE THRONES OF THE HOUSE OF DAVID.

IT being the intention of this Psalm to fix the Jews in the true interests of their country, and to animate them with the spirit of patriotism, the author, with great judgment, *first* represents the excellence of that country, or of the constitution under which they lived. “ Jerusalem (saith he) is builded as a city that is compact together ; or (as it is elsewhere translated) that is at unity within itself : and *that*, because thither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord : and because
there

there are set thrones of judgment : the thrones of the house of David :”—and *then*, though himself a king and a hero,—no attempt to raise passions for martial glory, extensive dominion, or immense wealth—he directs their views towards the peace of Jerusalem, not only without, but within her walls. “ Peace be within thy walls, and prosperity within thy palaces ; for my brethren and companions sake I will say, peace be within thee.” He well knew ; that the most effectual means of attaching men indissolubly to the cause of a country, and of securing their fidelity and loyalty to it, beyond all possibility of wavering, is to convince them ; that such country is worthy of their highest esteem and warmest affections. Men may consort together, inhabit the same spot, breathe the same air, adopt the same customs, enter into various connections, and yet be said to have no country, in a political sense ; to the very existence of which a partnership in national interests is indispensably necessary : but with the Jews of old, there was the most complete partnership in national interests ; and the Psalmist might with the utmost propriety demand for such a country, “ a first place in the joy,” or in the love and veneration of all its inhabitants. The propriety of this demand appears upon the face of the fact—if “ Jerusalem was
built

builded as a city that is compact together, or that is at unity with itself;"—and the proofs of that fact lie in those well-known advantages: "that thither the tribes went up, the tribes of Israel, unto the testimony of the Lord, to give thanks unto the name of the Lord:" and "that there were set the thrones of judgment, the thrones of the house of David."

RELIGION and law are the essentials of a good civil constitution. Without the aids of law, and proper magistrates, armed with the sword of justice, to put law in force, the best religion would be but a weak security; it would restrain none, but such as need little or no restraint. The ends of society have never yet been obtained by religion alone. Without law, anarchy and confusion must ensue; or, which is worse, the overgrown insolence of the mighty must bear down all before it; and men must, in a manner, cease to be men, by surrendering at discretion, and kissing the rod of some proud despot. But then, on the other hand, without the aids of religion, the best human institutions would be no less destitute of sufficient strength: for, on such a supposition, what could hinder the refractory from throwing off all allegiance whenever they might think themselves in a condition to cope with

government? Reason, it is true, and a just attention to their own interests, *ought* to hinder them; but some more powerful check has always been deemed necessary to preserve, in all ranks, that reverence and submission, which is due to law: and *this* is the office of religion alone,—especially of revealed religion, which has indelibly stamped its sacred marks on sovereign authority;—a service of such consequence to society; that were it on this single account, revealed religion ought to be adopted and cherished, had its corruptions and abuses been greater, than they have ever been represented.

UPON these principles we have every right to suppose; that public spirit, or a zealous attachment to its constitution, will be most conspicuous in THAT country, where the proper reverence is most uniformly paid to religion and to law: but we go further; and we argue from practice no less than theory: that the moment these pledges of national prosperity are neglected, or fall into disrepute, not only public spirit begins to fail, but the whole state shakes from its foundations. Such have been the maxims of sound policy from the first civilization, probably, of mankind; and history has abundantly confirmed their truth.

No

No people under heaven ever afforded more frequent, nor more decided proofs of that truth, than those to whom the text was immediately addressed. "Blessed shalt thou be in the city, and blessed shalt thou be in the field (said Moses) if thou shalt hearken unto the voice of the Lord thy God: but cursed shalt thou be in thy city, and in thy field, and all these curses shall come upon thee; if thou wilt not hearken unto the voice of the Lord thy God, to do all his commandments, and his statutes, which I command you this day." Now the Lord's commandments were the religion, and his statutes the law, of their country; and the event of their disobedience to both need not be told. But why recur to remote antiquity? Look into the annals of our own country, in the last century only. In those unhappy times, law was perverted to the base ends of tyranny and oppression; and religion either alike misapplied, or driven downright mad—no sense of true piety—no real respect for law—and the fatal consequences are too well known. Where the constitution, in the language of the text, is compact together; religion and law will conspire, and tend alike to promote the happiness of a people.

Or, take a proof from the present hour.—The calamities

which have of late so miserably afflicted our neighbours on the continent have principally flowed from the same corrupt sources. Ambitious and designing men will always seize their opportunities; and in this melancholy instance they have probably pursued them much further, than their own sanguine wishes could at first reach; but those opportunities would never have offered, had law been supported upon its proper footing—had religion not been deprived of her just prerogatives. If liberty and property were in general too much exposed, or, perhaps, oppressed, under the lax administration of the old government, the new (if it can be called a government) has put the finishing hand to such oppressions, by cancelling the most sacred obligations of law. And though there are, doubtless, many, very many, in that extensive populous country, who have not bowed the knee to the modern Baal, have not sacrificed their faith and their reason at the shrine of false philosophy, yet such for years has been its influence there; that infidelity has boldly marched unmasked, when religion has hid her head, or presented but a mere pageant—from such a total defect of principle, what more sure to proceed than a proportionate corruption of morals and of manners? and though we justly grieve,—who can do otherwise than grieve?—yet we have little reason to be surprized, either at the suddenness, or the savageness

savageness of the destruction that has ensued. It is in the course of things, as before observed, for states to shake from their foundations, when religion and law begin to fall into disrepute; and in proportion to such disrepute or neglect, will the convulsions of states be, in time, more or less terrible; the tempers and manners of the people more or less savage.

THE foregoing observations must have led your thoughts to our own happy country; and if they have been in no wise necessary to convince you of its manifold advantages; or to inspire you with a proper zeal in its service, they will at least have shewn; how our excellent constitution may be best preserved; and what are the dangers, to which it is most exposed.

IN all large societies, there will be some members hardy and wicked enough to hazard every thing for the relief of their own pressing necessities, or to promote the vile purposes of ambition; but it is not to be imagined that any person of honour—I had almost said any person of sound understanding—can wish to destroy a system, so long the pride of Britons, and the admiration of surrounding nations. Defects there will be in the noblest efforts of
5 human

human wit, wisdom, and judgment; accidental damages too may have befallen this venerable structure during a long course of years—to the correction of all such evils, when indisputably notorious, and seriously malignant (as to the general preservation of the whole) it is the wisdom and the duty of the good and virtuous, in their respective stations, to contribute; but both their notoriety and their malignancy will be alike *indisputable*, before any prudent man presumes to meddle with them. To be over-nice in punctilio, or to differ about trifles, is not very creditable in the common intercourse of private life; but in a case of such high, such general importance, it would be more than absurd—it would be grossly criminal. Thanks to the wisdom of our ancestors, the British constitution needs no extraneous support or assistance in such exigencies; it contains within itself remedies for disease, together with the seeds of health and prosperity. To what purpose then disturb the public mind with speculations? We can all judge of facts. Every man must know, that with us equal protection is given to all, without respect of persons; and that all enjoy as much liberty, as can consist with public safety: every man amongst us must see (what all Europe sees,) that the commerce, the riches, the power, the reputation of
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this country, are now at a much higher pitch of eminence; than they have ever reached at any former period.

BUT to consider more distinctly the main pillars of that constitution, which Providence has been pleased to commit to our care, and to suffer us to enjoy.

You must have been before hand with me in applying the eulogium of the text. The religion professed in this country is, I trust; "that wisdom which is from above, through Jesus Christ, full of mercy and good fruits, without partiality, without hypocrisy:" such, I say, is the religion, which we hope and trust is believed and professed in all parts of these kingdoms. It would be strange indeed, if *we* did not entertain the highest veneration for that church to which we belong, or did not give it a decided preference; yet the argument shall not be enforced by any inferences from ecclesiastical establishments; it shall stand upon its own intrinsic evidence; and you will easily see the great extent of its just application.

Now, this wisdom from above, through Jesus Christ, under whatever form or mode professed, includes every article of moral wisdom, and of course allegiance to magistrates,

gistrates, and obedience to law. This wisdom is not only " full of mercy and of good fruits ; but (as the Apostle himself adds) the fruit of righteousness is sown in peace of them that seek peace." There is not a single virtue requisite to the social or civil character, nor any vice injurious to either, but you will find it either expressly or virtually prescribed, or prohibited in the gospel. Nor let it be *again* pretended; that the spirit of christianity, by softening the mind of man, is unfavourable to public spirit. In answer to such pretences, we appeal to our Lord's own conduct, which, under all circumstances, is the best comment upon his doctrines. Against his own personal enemies he opened not his mouth : but against the enemies of Jerusalem, he was warm, he was exasperated : and most pathetically did he lament over that devoted city, which he so ardently wished to save.

BUT religion, it has been said on the contrary, often occasions civil commotions, and has sometimes overthrown states. It is the old craft of infidelity to confound names, and to charge christianity with the errors of its counterfeits, or with the sins of its professors. The religion we profess is of a very different complexion; far from causing or giving countenance to such disasters,

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we maintain it to be the surest defence against them. And here let me with pleasure acknowledge the general concurrence of our dissenting brethren, who have shown themselves alike honestly warm with those of our own communion in the general cause of religion, and of their country;—should there be any amongst *them*;—should there be any amongst *ourselves*; who act otherwise, or who think differently upon this most important article,—of such let us all alike beware. It was but a small cloud, like a man's hand, that rose at first from the sea; but the prophetic eye foresaw; that the heaven would soon be black with clouds; that there would be a great wind, and an abundance of rain: and depend upon it, should any enemy have art enough to undermine this pillar of our constitution, religion, there will be others blind and strong enough to pull down the whole fabric, though they themselves perish under its ruins.

BUT further, “there were also in Jerusalem thrones of judgment set: the thrones of the house of David:” and HERE too we claim strict affinity. The system of law established in this country, taken collectively, and examined impartially, has merited the unanimous approbation and applause of the wise and good in every

age; with us also the thrones of judgment are the thrones of our king.

THE form of the Jewish government was at first, and for some centuries, an absolute monarchy, in the largest extent of that expression; for the Lord was both their law-giver and their king: and afterwards, when an earthly king was given to them, it was his duty to maintain the established law; and, under its direction, "to rule the people prudently (as David himself did) with all his power." *What* that power was precisely, or how *far* it might reach, is of little importance to us; suffice it to know; that when well employed, it was productive of the most salutary effects; and that in return the highest respect was expected to be paid to it. Protection and obedience are reciprocal duties; and that men should give all honour to the king, or to the chief magistrate in any country, and proportionate honour to those in authority under him (for the purposes of government, and of giving its due force to law) is not only a positive injunction of the Christian religion; but in fact a dictate of common sense, a prime article in that universal law of necessity, to which mankind must submit. The novel idea of

reducing all men to a strict equality in society is a subversion of natural order. Should God be pleased to create a new race of rational beings, all of the same talents, capacities and dispositions; and all alike able to provide completely for themselves; and to satisfy their own wants (if they had any) independent of each others assistance: I say, should God in his wisdom be pleased to place such a race of beings, not upon this earth, but any where within the regions of space; amongst *them* there might perhaps be a perfect equality; but then they would not be what we are—they would not be men; and while we continue men, endowed with different powers of body and mind, surrounded too with various wants and imperfections, equalization is a thing impracticable; and whenever the attempt is made, fatal for a while will be the consequences; but the event will always be the same—agitation cannot alter the specific gravity of fluids; when the agitation has ceased, each of them will soon find its proper level.

It is by no means my intention to enter into a discussion of the different forms of government; I may presume every one here present perfectly satisfied with the superior excellence of our own; and in this confidence let me exhort you all to look up with gratitude to THAT throne, which

is the pledge of security both to our religion and to our law. It will at all times be the interest of the king, who sits upon that throne, to preserve them BOTH: and with reverence, as with truth, be it spoken, his present Majesty adorns his high station by a conscientious discharge of all its momentous duties. Happy the people who are in such a case! happy they, whom a just attention to their own interests, the honour due to their king, the fear due to God, lead so manifestly to *one* point; and THAT—the prosperity of their country.

LET us then shew a proper sense of these blessings by a proper use of them, and by a constant attention to their preservation;—above all, let us pray, with the author of the text “for the peace of Jerusalem; for peace within her walls, and prosperity within her palaces:”—but when we so pray; be it always remembered, how much we may ourselves contribute towards those invaluable ends by a steady obedience to religion and to law; and how strictly we are bound *so* to contribute towards them, for “our own sakes, for our brethren and companions sakes, and because of the house of the Lord our God.”

F I N I S.



